

از الدین عند اللہ الاسلام

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## THE AHMADIYYA MOVEMENT IN ISLAM

The Founder of the Ahmadiyya Movement in Islam, Hazrat Mirza Ghulam Ahmad of Qadian, India (1835-1908) claimed to be the Promised world Reformer, raised by God to establish the dominion of Islam and to shed light on the true teachings of the Quran. He claimed that he was the Promised Messiah sent in the spirit and power of Jesus Christ who has, like other Prophets, joined the dead and like all other mortals could not come back to this world in the same person. The present head of the Movement, Hafiz Mirza Nasir Ahmad, is the third successor of the Promised Messiah, known as Khalifatul Masih III. The international headquarters for the movement are located at Rabwah, Pakistan. For further information about the movement, its activities, aims and objectives, write to any of the following addresses:

USA

### THE AHMADIYYA MOVEMENT IN ISLAM

2141 Leroy Place, N.W.  
Washington, D.C. 20008

185 North Wabash Ave  
Chicago, Illinois 60601

2519 Arch Street  
Philadelphia, Pa 19139

147-20 Archer Ave  
Jamaica, N.Y. 11435

PAKISTAN:

The Secretary, Ahmadiyya Foreign Missions  
RABWAH, PAKISTAN

AFRICA

P.O.Box 40554  
NAROBÍ, KENYA

P.O. Box No. 2327  
ACCRA, GHANA

P. O. Box No. 418  
LAGOS, NIGERIA

P. O. Box 618  
MONROVIA, LIBERIA

BURMA  
191, 28th Street  
RANGOON, BURMA

637 Randolph Street  
Dayton, Ohio 45408

604 Wandless Street  
Pittsburgh, Pa. 15219

4385 N. Greenbay Ave,  
Milwaukee, Wis. 53209

P.O. Box No. 54  
TABORA, TANZANIA

P. O. Box No. 263  
KUMASI, GHANA

P. O. Box 353  
FREETOWN, Sierra Leone

P. O. Box 383  
BATHURST, GAMBIA

CANADA  
c/o Abdul Aziz Khalifa  
933 St. Claire Ave, West  
TORONTO, CANADA.



## **EDITORIAL**

### **THE LIVING GOD GOD STILL COMMUNICATES WITH MAN**

All the recognized and established religions of the world — Hinduism, Zoroastrianism, Confucism, Judaism and Christianity — all hold the belief that the founders of their respective religious order were the one and the last recipients of the Divine revelation. God, they claim, will now communicate with nobody till the end of the world. Hence their disbelief in religions other than their own. Christianity, particularly, confines prophethood to the descendents of Israel who, according to them, are the chosen and favored people of the Lord, and dub all other prophets raised from amongst other people and nations as false and impostors. Apparently the God of their creation is definitely partial to Israel though He is supposed to be the Lord of the universe and as their Master and Sustainer was expected to have catered for the spiritual needs of all His creatures, to whatever race and nation they belonged. Their's is, therefore, a national rather than a universal God.

Contrary to all such religious systems of the world, Islam believes in a universal God and enjoins its followers to believe in all the prophets and reformers raised by Him in the various parts of the world, instead of restricting prophethood to a specific territory or nation. Islam has an international and universal approach to comparative religion quite different from that of Christianity which by depriving all other people and communities of their right of receiving inspiration and revelation from God and dubbing their holy Founders as impostors, has created an atmosphere of discord and disunion, animosity and narrow-mindedness, instead of fraternity and brotherhood, which was the real function to be performed by the institution of religion. No wonder then that the very institution of religion on the whole has failed to find favor with most of the people in the west. On the other hand, by believing that the Lord of the Universe has been equally fair and just to all His people and in all times and has always looked after their spiritual needs, Islam has



established the authenticity of the founders of all great religions. A study of the following verses of the Holy Quran will illustrate the point in reference:

*"And there is no people to whom a warner has not been sent"*  
(35:25)

*"And for every nation there is a Messenger."* (10:48)

*"Mankind were one community, so Allah raised Prophets (unto all nations among them) as bearers of good tidings and as warners, and revealed therewith the scripture containing the truth that He might judge between the people wherein they differed about it..."*  
(2:214)

*"The righteous are those who believe in the unseen and establish worship and spend on others out of what we have provided for them; and who believe in that which has been revealed to thee (o Muhammad) and that which was revealed before thee and they have firm faith in the Hereafter."* (2:4-5)

*"Say ye, 'We believe in Allah and what has been revealed to us, and what was revealed to Abraham and Ishmael, and Isaac, and Jacob and his children, and what was given to Moses and Jesus, and what was given to all other Prophets from their Lord. We make no distinction between any of them; and to Him we submit ourselves.'" (2:137)*

In a nutshell, a Muslim believes not only in Muhammad (on whom be peace and blessings of Allah), the Holy Founder of Islam, but also in all the earlier prophets and the scriptures they brought as well. Furthermore, Islam teaches us that God who has revealed Himself to the prophets in earlier times, still speaks and communicates with the righteous and the true followers of the Holy Prophet. Islam asserts that God with all His Divine attributes including those of hearing and speaking, manifests Himself to those who strive in His way. God's attributes are always active and functioning and never go extinct. Thus the God of Islam alone is living, all other gods are dead. A dead god is the product of Atheism and materialism. The truth of this doctrine — continuity of revelation — taught by the Holy Quran has been confirmed in this age by the appearance of the Promised Messiah, Hazrat Mirza Ghulam Ahmad Qadiani, the Holy Founder of the Ahmadiyya Community. The very basis of his claim was that God spoke to him as he spoke of yore, communion with God has been continued and will continue for ever. The prophecies he made have



been and are being fulfilled; and thus the revelation received by him and his true followers stands out as a challenge to all those who hold that God has lost His attribute of speech. The Promised Messiah claimed from his personal experience that God was still living and He reveals Himself to the true followers of the Holy Prophet of Islam. Since Muslims alone, to the exclusion of the followers of all other religions claim the distinction of receiving the Divine revelation, their's is the only living religion of the day. This is how the Promised Messiah expressed himself in a most convincing and emphatic tone, characteristic of prophets, in one of his highly monumental works:

"It is essential for a religion that is genuinely from God that it should carry with it for its support the Signs of Divine origin and the Divine seal so that it may be obvious that it has been handed out by God the Glorious, alone.

Know then that Islam is that religion. The God who is hidden in veils within veils is known only through this religion. He manifests Himself only to the true followers of this religion, the only true religion indeed. The hand of God is behind the true religion and God manifests through it His won existence.

The religion that relies solely on stories comes very close to idol-worship. Such religions are utterly devoid of the spirit of truth.

If God is still living as He was before, and, if He still speaks and hears as He used to speak and hear before, there is then no reason why He should become so silent in this age as if He was no more there.

If He does not speak in this age then He surely no longer hears; in other words He is a nullity now.

The true religion evidently therefore is the One that shows He both hears and speaks in this age.

In short, it is through a true religion that God indicates His existence by means of His speech and address.

Knowing God is an uphill task. It is not the job of the wise of the world and the philosophers to find clues to Him. For, a glance at the earth and the heavens furnishes only the evidence that this sound and most orderly organization must have an author. But it does not establish with certainty that its author is really in existence. The gap between "must have" and "He is there" is apparent.

The Holy Quran is the only true guide that unveils the Person of this Author. It does not simply exhort men to know God, it shows Him. There is no other book under the canopy of heavens that furnishes a clue to this Invisible Being." (Chashma-i-Masihi, p. 19-20)



## ATTITUDE OF THE QURAN TOWARDS MIRACLES

By

*Hazrat Ameerul Momineen Khalifatul Masih II*

The Late Head of Ahmadiyya Movement in Islam (Allah be pleased with him)

Christian writers have asserted that, apart from the claim that it is unique in its language and its philosophy, the Quran does not prefer any claim to miracles. It is necessary to explain in a few words the attitude of the Quran towards miracles.

The Quran puts forward two fundamental doctrines. First, that there are certain divine laws which are not subject to variation. For instance, the Quran teaches that a dead person never comes back to life upon this earth, and that nobody except God possesses the power of creation. The world may produce artificers, technicians and inventors but the attribute of creation manifests itself only through the work of God. As regards the first of these matters, God says in the Quran:

*"Until, when death comes to one of them, he says entreating, 'My Lord, send me back, that I may do righteous deeds in the life which I have left behind.' By no means, it is but a mere word that he utters. And behind them is a barrier until the day they shall be raised again." (3: 100-101)*

Again it says:

*And it is an inviolable law for township which we have destroyed that they shall not return. It shall be so even when Gog and Magog are let loose and they shall hasten forth from every height. (21:96, 97)*

The verses mean to say that God has decreed that the people that have passed away shall not return to the earth till Gog and Magog are released and spread over the earth from the summit of every hill and the top of every wave. This shows clearly that the dead cannot return to the earth. The reference to Gog and Magog in the last verse does not mean that the dead would be permitted to return to the earth at that time. As the release of Gog and Magog is one of the signs of the approach of the end of days, the verse means that this law will



continue to operate till the end of days. Some grammarians have interpreted this part of the verse to mean that after the rise of Gog and Magog attempts would be made to resuscitate the dead but that these attempts would not be successful, meaning that science would make unsuccessful efforts to solve the riddle of death. In short, the Quran teaches that a dead person cannot be permitted to return to the earth.

It also teaches that nobody except God possesses the power to create. It says:

*"And those on whom they call beside Allah create not anything, but they are themselves created. They are dead, not living; and they know not when they will be raised." (16:21-22)*

The Quran also teaches that since wisdom is one of the attributes of God, nothing may be attributed to Him which is contrary to wisdom. God is referred to as The Wise at several places in the Quran. At one place it says:

*"What has happened to you that you expect not wisdom and greatness from Allah? (71:14)*

In this verse God reprimands the disbelievers, saying that while they claim that all their actions are based upon wisdom, they do not make the same presumption with respect to God and attribute to Him things that are contrary to wisdom.

It follows, therefore, that if anything contravening any of these three laws, that have been cited as instances, is alleged to have occurred at any time, the Quran would reject it whether such occurrences are described as miracles or mysteries or magic. The Quran does not admit the possibility of any such occurrence and does not attribute any such miracle to any of the prophets, nor does it claim any such miracle on behalf of the Holy Prophet himself. It is not to be thought of any reasonable person that he would first make a law or prescribe a rule and then himself proceed to contravene it. How is it possible then to think that God, Who is perfect wisdom, would act in that manner! He who attributes things like these to the righteous prophets of God in no way adds to the respect and honor in which they should be held but is guilty of an attack upon their intelligence and integrity. It is the duty, therefore, of every right thinking person to refute allegations of this kind as they amount not to praise but to defamation of the persons concerning whom they are made.



The Quran, on the other hand, not only does not deny but positively claims that God makes His prophets the means of certain kinds of manifestations which do not in any manner contravene His fundamental law. This is a truth which cannot be controverted and this is the kind of miracle that the Quran claims for the Holy Prophet. Is it not a miracle that God should vouchsafe to a human being a sure knowledge of things hidden in the womb of the future! Is it not a miracle for God to bestow success and victory upon a weak and humble person not possessed of any visible means against strong, powerful and numerous opponents! The Quran claims not only that it is unique in itself but also that God bestowed upon the Holy Prophet the knowledge of things hidden and that He constantly manifested His power and glory in support of the Holy Prophet. How can it then be said that the Quran does not attribute any miracles to the Holy Prophet! In truth it makes that claim repeatedly. Was it not a miracle that the Holy Prophet was warned of severe opposition and persecution on the part of the Meccans when he himself had no reason to suspect that he would become the object of such opposition and persecution! Was it not a miracle that he was informed that he would have to migrate from Mecca and even the time of migration was indicated in advance! Was it not a miracle that several years before the battle of Badr he was informed that such a conflict would take place in which the Muslims would be victorious and their enemies would be vanquished and that even the time of the conflict was specified! Was it not a miracle that the Holy Prophet was informed years before the event not only that he would have to migrate from Mecca but also that he would re-enter Mecca as a victor! Was it not a miracle that the Holy Prophet was informed that within nine years the Romans would vanquish the Persians! Was it not a miracle that the Holy Prophet was told that Islam would spread throughout Arabia and would then prevail against all other faiths! When every one of these events came to pass at its appointed time, what doubt could there have been left that every one of them constituted a miracle.

All these matters and many others of a similar kind are narrated in the Quran. Then how can it be said that the Quran disclaims miracles on the part of the Holy Prophet! Those who are responsible for this assertion have been misled into making it on account of their lack of knowledge of the Arabic language and idiom and the style of the



Quran. Where, for instance, the Quran Says:

*"Could the fact that the former people rejected them be the reason that could hinder Us from sending signs." (17:60)*

It does not mean, as Christian writers appear to have apprehended that God declines to show any further Signs. The verse means that people for whose benefit Signs were shown in previous ages did not accept them and this might have been reason for showing no further Signs, but God would not cease to manifest His Signs, on that account. The people rejected the Signs shown by the earlier Prophets and yet Signs were shown in support of later prophets. Thus there was no reason why Signs should not have been shown in support of the Holy Prophet of Islam

Again, when in answer to the demand of disbelievers the Holy Prophet was directed in the Quran to say that he was but a human being like others, it did not mean that God did not show Signs in his support. All that was meant was that Signs were shown by God and that the Holy Prophet could not produce them at his will. This is a fundamental truth and the statement of it by the Quran enhances our appreciation of it. Which of the two persons is a follower of the truth and which of them is in error; he who affirms that God had handed over His attributes and authority to some of His creatures, or he who proclaims that he is but a creature of God and it is only God who makes His Signs manifest through His beloved servants!

In addition to these prophecies the Quran makes mention of other miracles also. For instance, it refers to the following miracles. On the occasion of the migration the Holy Prophet, accompanied by Abu Bakr, left Mecca and took refuge in Thaur Cave, three miles from Mecca. When the Meccans discovered that the Holy Prophet had slipped through their fingers, they procured their best tracker and tracked him to the mouth of the cave. The Quran makes mention of the fact that, perceiving that the tracking party had arrived at the mouth of the cave Abu Bakr was afraid lest on discovering him they should do injury to the Holy Prophet. But the latter said, *'Grieve not, for Allah is with us' (9:40)*, meaning that their enemies would not succeed in capturing them. Was not what followed on that occasion a peerless miracle indeed! Two men utterly bereft of all earthly support fly from the concerted vengeance of their enemies and take refuge in a cave. When it is discovered that they have slipped out of the town in the darkness of the night, their enemies



are filled with anger and dismay. They feel that the escape of the fugitives would not only cheat them of their prey but would inflict everlasting humiliation, and disgrace upon them. They proclaim a reward of 100 camels for whomsoever should capture and produce before them the principal fugitive, dead or alive. They then procure their best tracker who leads them to the mouth of the cave in which the two have concealed themselves and confidently asserts that the tracks lead no further. The tracking party are afire with the thirst for vengeance and are determined to leave no chance of escape to the runaways. After a pursuit extending over three miles they arrive within a few feet of their quarry and have to look down and peep into the cave which opens at their feet to discover the whereabouts of those whom they seek, but God exercises such control over their intelligence and their eyes that nobody cares to look into the cave and they return foiled and disappointed. Has the world ever witnessed a grander miracle than this?

Again, with reference to the Battle of Badr the Quran states that the Holy Prophet threw a handful of pebbles in the direction of the enemy and that this created confusion in their ranks (Anfal). In the traditions this incident is described in greater detail. It appears that when the battle was at its height and the enemy was pressing the Muslims hard, the Holy Prophet took up a handful of pebbles and threw them in the direction of the enemy saying: "*May their faces be deformed*" (Tabari and Zurqani). Simultaneously, God caused a fierce wind to blow from the direction of the Muslims towards the Meccans which whipped up the sand and threw it into the faces and the eyes of the latter. The result was that the Meccans could not see clearly and it became difficult for them to aim their arrows accurately. The force of the opposing wind also stopped their arrows halfway. On the other hand, the Muslims had a clear view of the helpless Meccans and their arrows were carried forward by the wind with a greater force. This gave the small, ragged and ill-armed band of Muslims a complete victory over the very much more numerous, better mounted and better armed force of the Meccans. Was this not a miracle and does not the Quran when referring to it purport to describe it as a miracle?

The Quran does clearly ascribe miracles to the Holy Prophet and makes mention of some of them. Only, it refrains from ascribing to him such stupidities as the bringing back to physical life of persons



that were truly dead or arresting the sun and the moon in their course or causing rivers to stand still or moving mountains. Accounts of occurrences like these are but fables which serve only to amuse little babies in their cradles. The Quran does not ascribe occurrences like these either to the Holy Prophet or to any other Prophet. On the other hand the Quran furnishes explanations of passages which occur in some of the older scriptures the literal construction of which has led people to believe that occurrences like those referred to above did actually take place. The Quran points out that such language was used only in metaphorical sense and is not susceptible of literal construction.



## CHALLENGE TO PHARIAIC PRIESTHOOD NOBODY DARE CALL US NON-MUSLIMS

By

*Hazrat Khalifatul Masih III*

[Below is a rather comprehensive reproduction of a highly thrilling and historic Friday sermon of Hazrat Khalifatul Masih III, delivered at Rabwah, Pakistan, on May 4, 1973, as reported in the June, 1973, issue of our contemporary journal, *The Review of Religions*. Ed.]

The Imam observed: "On April 30, 1973, several newspapers in Pakistan carried reports of a resolution of the Azad Kashmir Assembly in almost identical words under the caption 'Ahmadies declared non-Muslim minority in Azad Kashmir'. Had the matter remained surreptitious and under control, there would be no call for making any observation in this regard. But now that it had come up before the whole nation, something has to be said about it, so that trouble be nipped in the bud. Ahmadies had reacted with extreme indignation and anguish, called up their Imam, sent representatives to him, sent wires to him and wrote to him, seeking his comments and guidance. He could not take up the matter until he had full facts of the case in his possession.. ..

Having obtained factual knowledge of all the aspects of this recommendation through some important members of Azad Kashmir, the Khalifatul Masih III, in opening phases of his address held that out of a house of 25 members, 11 of the opposition party who had already boycotted did not participate in the session at all. Even of the remaining 14, some were absent. According to our report, only 9 members, and according to another 12, (the exact number is still undetermined) took part in the discussion and voted in favor of the motion presented. The agitators gave it a big boost and hailed it as a unanimous verdict of the Azad Kashmir Assembly. The resolution of this 'rump' assembly will, it is hoped, not be accepted by the Azad Kashmir Government, there being highly responsible and sensible people at the helm of affairs, the Pakistan President himself is a man of great wisdom and sound judgement. God forbid, if ever the worse goes to worst, its evil consequences cannot turn the Ahmadiyya Community into a non-Muslim body. It does not make the slightest difference if some unwise persons dub us as non-Muslims, a people

whom Allah the Supreme calls Muslims. We are not worried on that account. What is worrying us very much is the fear that if, God forbid, this evil runs to its extreme, Pakistan may not be able to survive such upheavels. We, therefore, pray and are taking measures, declared Khalifatul Masih, actuated by fervor of patriotic sentiments, that no danger should rear its head to put the very existence of Pakistan in jeopardy. When such a disturbance, a civil strife, involving toll of lives and casualties, takes place, Pakistan's name will be dragged in mud everywhere.

### THE OATH OF OFFICE

Regarding the oath of office the President and the Prime Minister of Pakistan will be required to take under the constitution recently promulgated in Pakistan, to which Major Muhammad Ayub referred in the Azad Kashmir Assembly while moving his resolution *vis a vis* Ahmadies, our spiritual leader asserted that all of us share the belief that the Holy Prophet Muhammad (peace and blessings of Allah be on him) is the Prophet of Allah, the Seal of all Prophets, and we hold the identical belief that there is no prophet after him. To elucidate this point he referred the audience to an earlier Friday sermon of his in which he had affirmed that the seat of Muhammadiyyat is the throne of the Noble Lord and beyond the throne of the Noble Lord there is nothing that imagination could conceive. In other words, no question about the appearance of another prophet could arise. But one who reached the seventh heaven in terms of the prophecy of the Holy Prophet (peace of Allah and his blessings be with him) and through true obedience to him, by means of his grace, I mean the Promised Mahdi (the guide), he is not coming after his master and preceptor, the Holy Prophet Muhammad (peace and blessings of Allah be on him). He is at his rear and does not cut across his finality. The enemies of the country are said to be planning to stir up disturbances claiming the Shias cannot assume the offices of the President and the Prime Minister because Waliullah Shah (may mercy of God be on him) has put down in his book *Tafhimat-i-Ilahiya* that Shias regard their Imams superior to prophets and are thus disbelievers in *Khatm-i-Nabuvat* (the Holy Prophet's office of Seal of Prophets). Similarly, Ahl-i-Hadith may be debarred from office because they believe that Jesus (peace be on him) was residing alive in the heavens and shall be coming down one day. The words of the oath do not cover any old or new prophet, the oath



only regards the appearance of a prophet after the Holy Prophet (blessings of Allah and His peace be on him). The oath also carries the words: "I believe in One God." If you prostrate before tombs or regard the act permissible, you cannot take the oath.

This is how he expressed himself further: "There is nothing to prevent an Ahmadi from taking the oath. All the same, I deem it necessary to tell the world in clear terms that no Ahmadi is interested in politics and in power. We are the followers of the Holy Prophet (peace of Allah and His blessings be with him) who proclaimed: *"What have I to do with dominion? My dominion is distinct from all. What concern have I for crowns? The pleasure of the Friend is my Tiara."*

#### WE ARE MUSLIMS

In short, as he put it, in the Azad Kashmir Assembly a wrong statement was made or a fallacious conclusion was drawn that the words of the oath of office define Ahmadies as non-Muslims. Allah, the Illustrious, has observed in the Holy Quran: *"He named you Muslims"* Allah the Excellent names you Muslims and declares your Islam, for you observe the prayers and pay the Zakat tax and have forged firm contact with Allah and believe that after you contact with God the need for any other party is totally dispensed with. Ahmadies whom Allah the Sublime named Muslims through the mouth of former prophets and declares your Islam through the Holy Quran can in no way be considered non-Muslims by the Azad Kashmir Assembly or for that matter even the entire body of Phariaic priesthood. It is not, he said, the business of anybody to judge about a man whether he is a Muslim or not. In this connection, nevertheless, he gave the Azad Kashmir Ahmadies a basic guideline that, God forbid, should such a law be enacted at all, it will lay down that every Ahmadi who considers himself a non-Muslim should get his name registered. Such a law would not apply to him and they won't have to get their names registered as they are Muslims in their beliefs.

#### CONDITIONS OF 1953.

He then dealt with the report that the Jamaat-i-Islami and their fellow travellers are bullying the government, threatening in case of their refusal to declare the Ahmadies as non-Muslims, to create the conditions of 1953. I wonder why they regard the government of the day so spineless that it would knuckle under their threats. However,

leaving the concerns of the government to the government itself, he remarked that so far as the question of raising this bogey to frighten the Ahmadies is concerned, he would like to remind them of the humble pie the mischief-mongers had to eat in 1953. The Ahmadiyya Community, on the contrary, witnessed great signs of Divine support. 1953 was an auspicious spell during which the movement made headway by leaps and bounds and scaled new heights. Thousands upon thousands joined the movement or were converted at heart. The jackals have now ventured out of their lairs, observed our Caliph, and feel that their outcries would frighten the members of the movement, whose membership at the moment, he asserted, is about ten million, including about four million Pakistani Ahmadies. I would like to tell them in the words of Khalid bin Walid, he proclaimed: *"Labor not under any misconception. I want to communicate to you this fact that an Ahmadi Muslim loves death far more than you love this worldly life and its pleasures and joys."*

God the Sublime, he pleaded, has commanded us to win the hearts of His creatures by means of love. Hence it is that we don't get incensed at your cries and profanities. At the same time we know full well that Allah has laid down in the Holy Quran that when tyranny reaches its extreme we are permitted to resort to actions of self-defense. Even the law of the land, the Caliph of Allah held, permits self defense. It is the duty of the government of the day to safeguard the life and property of each and every citizen. But, if God forbid, a time comes when a government abdicates its responsibility, then in response to the Holy Prophet's behest: "Thou doest owe a duty to thy person", and "thou hast been obligated to protect thy property", we have a different role to play. Ahmadies know that our Lord has chosen us as His instruments to work for the supremacy of Islam in the world. We pray to God that our country may never have to face such a situation when the authorities fail to discharge their responsibilities to protect the life and property of Ahmadies, but should it happen, you will know the truth of the challenge:

*"Challenge not one who belongs to God. O mean and decrepit fox, dare not tangle with lions."*

We are convinced that if the Ahmadiyya Movement was to be wiped out today, there would be none left in the world to work for Islam, offering to render sacrifices for its progress and its propagation. Ahmadiyya is a unique organization that is investing in



the expedition for the world supremacy of Islam, its finance, prestige and time. We are the chosen ones of Allah and know how to defend ourselves.

In the closing stages of his illuminating and epoc-making sermon, the Khalifatul Masih exhorted his followers to pray harder. God the Overlord, he declared, has decided on the heavens to bring about world-wide supremacy of Islam through the Ahmadiyya Movement. Members should pray that Allah may be pleased to endow these people also with sense and understanding and create conditions of their salvation and welfare and fortify us with factors of support and succour. This, he announced, was the Jamaat's assignment, to keep exerting to the utmost to win over hearts of the people through love.

## NOTICE

*The next issue of the Muslim Sunrise (September-October issue) will be most probably distributed at the annual convention of the Ahmadiyya Movement in Islam, to be held during August 31-September 2, 1973, at Forest College, Lake Forest, Illinois. Meanwhile, the subscribers are requested to send their subscriptions (\$3.00 per year) to the Missionary-in-Charge, 2141 Leroy Place, N.W., Washington, D.C., 20008. Please send your complete mailing address to the Manager, Sister Rehana Salam, c/o the Dayton Mosque, 637 Randolph Street, Dayton, Ohio, 45408. Thank you.*

## THE DIVINE EXEMPLARS

By

*Muhammad Ali Chaudhri*

*Principal, T. I. College, Rabwah, Pakistan*

The message of Islam was sent by God and implemented by and exemplified in the person of the Holy Prophet Mohammad on whom the message descended fourteen hundred years ago. It was the Holy Prophet who not only professed and proclaimed the message verbally but also practiced it, lived it and personified it and so completely reflected it in his person that he became its living embodiment. As Hazrat Aisha, his wife testified that his Khulq, his life was the Khulq of the Holy Quran. Now the Holy Quran does not merely mean the text or the written word. If it were so, God would not have sent the Holy Prophet to convey it to the world. He should have sent a Printing Press.

The Holy Quran, therefore, is not only to be professed but also it is to be practiced. Indeed it has to be rediscovered in each age. That is why God has so ordained as is borne by traditions, that Allah would commission *Mujaddids* in each age who would reinterpret Islam in the context of each age and practice it and be, in short, living models of a true Muslim who has direct communion with God, is guided by Him and is indeed the voice articulate of that age. This is the divine Scheme to project and promote and safeguard His message. It is a scheme which is not new to mankind. Throughout human history, God in His infinite mercy and grace has so willed that He sent prophet after prophet in each age and to each people. As one message became corrupted or outmoded, a fresh message was sent. The prophets conveyed their message if they had brought one, not only by word of mouth but through example and practice. If the prophet did not bring any message, he revived and relived and rediscovered the existing one again through practice and example. The Position of the Holy Quran, the last of the messages is not much different in essence: It has to be lived. For instance it is not enough to proclaim that God is the one and only God. We have to prove it



through our deeds. We have to demolish and disown all false gods of wealth and power, race and color, prejudice and arrogance, we have to submit to none but God. And if we surrender to others, it is only because of God. Our life and our death, our joys and our fears must ultimately be for Him alone. Since Islam is a complete code of conduct, every moment of our lives, the true spring of our action has to be the intention to please God. Thus when we work, rest, enjoy, learn and study, earn wealth, marry, lead or are led, even sleep, it is all worship if we do not forget that we want to please Him alone.

The position of the Holy Quran is also unique as compared with other scriptures. The earlier books were meant for a limited parochial or temporal period. Now that the human race has become one and has come of age, the Holy Quran is meant for all peoples and for all times. It is addressed to man as man. It is perfect, the last the final, the universal word of God. It shall never become corrupted. Its text shall remain unimpaired and undefiled always. Allah himself assumes the responsibility to protect the Holy Quran when he says, "we sent this message and we shall indeed protect it".

Now, one form of protection is protection from textural corruption and interpolation. Yet there is a more important and deeper protection which has been granted to the Holy Quran. This would be made clearer if we refer to the famous tradition according to which the Holy Prophet was asked if the believers would also suffer the same fate which was the lot of the earlier people. The Holy Prophet (Peace of Allah on him) replied that his believers could never come to grief because at the one end was he himself and at the other the Promised Mahdi and Messiah. Now the Mahdi who has indeed come in the person of Hazrat Mirza Ghulam Ahmad Qadiani, came in the image of the Holy Prophet himself, so much so that he has no independent or separate identity or individuality of his own.. He is the complete copy of his august master, the greatest and the last of the law-bearing Prophets. He came to protect and safeguard not only the form but also the content; not only the word but also the meaning, not only the letter but also the spirit and beauty of the Holy Quran. He came to reinterpret it and to rediscover it for us in keeping with the demands and requirements of the modern age. But prophets do not live forever physically. The Promised Mahdi and Messiah also died like his Master, but he has left as a legacy, another great institution, equally divine and blessed by God and part of his



scheme of things. It is the institution of the Khilafat-i-Rashida the Khalafat which is guided by God. The first four Khalifas following the Holy Prophet were Khalifas of this kind. Allah has promised this divine gift which is second only to the divine gift of prophethood will continue uninterrupted. The Khalifa is elected by the believers and accepted by God. He is successor of the prophet and guides and leads the spiritual mass of believers in their battle against evil. He is divinely inspired and is like the prophet in direct communion with God. He in fact represents God on this earth. All paths to virtue and divine pleasure lead through him. He is commissioned to carry out and fulfill the same divine scheme. He has no personal ambition. He lives for us and ultimately through us for God. When we enter into the covenant of Bait at his hands, we pledge ourselves to obey him and to work with him in promoting and projecting the cause of Islam. As the Holy Quran says. our duty is to convey. But we cannot convey, unless we practice what we want to convey. This is what the earlier prophets and the greatest of them all, the Holy Prophet did. This is what the Promised Messiah did. This indeed is what the present reigning Caliph, the third successor of the Mahdi and Messiah does and wants us to do. Let us, therefore, be turned to God and try to practice and live the word of God. Then alone shall we be worthy of calling ourselves his followers and believers. Then alone can we earn divine pleasure, the one hallmark of which is that we taste the joy and blessing of this divine pleasure in this very life. It is a divine promise and is a sure test of the quality of our belief and deeds. This community alone in the wide world has been given the distinction and the responsibility of recognizing the divine exemplar of these latter days. We are humble but Allah is great. May He grant us the strength and steadfastness to be true to our beliefs and stand with Him against all else. Amen.



## WOMEN'S LIB AND CHRISTIANITY

By

*Dr. Qazi Muhammad Barkatullah*

The American women have come a long way to reach where they are today. The American women are faced with a dilemma—a dilemma of liberation. The freedom they are looking for is a political one. Actually, the freedom they should be looking for is a religious one.

According to Christian doctrines, it was a woman that was made for a man. A woman was made for a man and not a man for a woman! This tells the whole story, who is in subjection to whom.

In the Christian religion, a woman cannot claim her superiority and even equality with a man. Her creation was as an helpmate and not as an equal mate, according to the Christian Holy Book. It is written in Genesis that God created man in his own image. After Adam had been created, it was sought to give him a company. He was all alone and sad. So God caused Adam to fall asleep. Then, God took one of his ribs, and made it into a woman. Accordingly, in Christian faith, it also implies that a woman is never straight in her thoughts and actions. For, her very creation was not straight but a curved one, because of the shape of a rib.

For a long time people believing in the Bible were contended with their lot. So, in prayer, a Jewish man would say:

*"I thank Thee Lord, that Thou hast not created me a woman!"*

And a Jewish woman would enjoin:

*"I thank Thee Lord, that Thou hast created me according to Thy will."*

It is evident that the Bible has not accorded appreciable rights to women. A father has been permitted to sell his daughter. (Ex. 21:7). Shameful character has been attributed to some outstanding women mentioned in the Bible. So much so that a common man would not like to see his wife with such a character. It is very sad that according to Bible, some women, who had close contact with Prophets, do not bear a good moral character. Even, the mother of



Jesus is shown to have a blemishing character.

The condition of a Christian woman is very pitiable. When she gives birth to a baby, the scripture says, she is in the pangs imposed on her by Lord God. After she has given birth to a baby, she is regarded unclean for a certain number of days. If the baby is a boy, she is unclean for seven days, and for fourteen days if the baby is a girl. (Lev. 12:1-5). In Jesus' days, a woman had to undergo a further period of purification of thirty three days for a boy and sixty six days for a girl. She had to be declared cleansed by the Temple authorities.

If the Christians follow the example of Jesus to address their mothers, there is not a worthwhile example in this respect. The tone of Jesus' address is so recorded: "woman, what I have to do with thee". (John, 2:4)

The Christian religion is devoid of love for the lovable creation of Almighty God, the woman, for the injunctions to a Christian are:

*"It is good for a man not to touch a woman." (1 Cor., 7:1)*

The Christian religion has made divorce almost impossible. Looking at the American society today, the instructions regarding marrying a divorced woman are being violated. The Christian belief makes it adultery to marry a divorced woman. (Mat. 10)

The Christian faith has denied a respectable life for women; the Christian women, as such, cannot enjoy a dignified position in society. The New Testament (Tim) records that:

1. A woman cannot be a judge.
2. A woman is to keep quiet.
3. A woman need to keep her head covered.
4. A woman is in subjection to a man.
5. A woman cannot teach.

With such a religious mandate the condition of a Christian woman is deplorable. The Christian woman has no equal rights with man in accordance with religious faith. The Christian woman, as such, is considered to be inferior to a man in all respects.

Suffice, therefore, to say that a woman cannot enjoy any respect, honor and dignity in Christian religion. The Bible is full of passages which show a woman to be inferior to a man. The American women will thus truly be liberated if they direct their movement toward the so imposed Christian doctrines. It is only the religion of Islam that has accorded honor, respect, and equality to women.



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EDITED and PUBLISHED by Mian Muhammad Ibrahim, Missionary,  
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## EUROPE

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